C. 15. 62.

Murmurers Reproved.

4

Vid: St Paulme pr: 6d

A

SERMON

Preached at

St. VEDAS, alias *Foster-Lane*,

on *Feb.* 24. 168$\frac{8}{9}$.

BY

MARMADUKE HOPKINS

(Christ's College)

RECTOR there.

LONDON;

Printed for Jonathan Robinson, at the Golden Lion in St. *Paul's* Church-Yard, MDCLXXXIX.

Murmurers Reproved.

A

SERMON

Preached at

St. VEDAS, alias Foster-Lane,

on Feb. 24. 1683.

BY

MARMADUKE HOPKINS

RECTOR thereof.

LONDON,

Printed for Benjamin Alsop, at the Golden Lion in St. Paul's Church-Yard. MDCLXXXIV.

To my most Loving, and most Respected Friends and Parishoners, who desired the following Copy.

GENTLEMEN,

MY *Design, in preaching this Sermon, was purely to perswade you to injoy with Peace and Thankfulness, the inestimable Blessings which Divine Providence has secured to you, by this most Great and Wonderful Revolution. And you, by requesting the Copy of it, have given me Assurance, I have obtain'd my Design; and that you will approve your selves*

True

True and Faithful Subjects to their present Majesties. If any Reflections are thought to be made in the Sermon, they were intended only against the Roman Priests, who go up and down in disguise to raise Discontent. I thought it my Duty to caution you, not to give an Ear to them. I further request you to pray, that God would strengthen the Thing he has wrought for us.

I am,

Your faithful Servant,

M. H.

1 Cor. x. ver. 10.

Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.

THE greater Kindnesses that God shews unto Men, the more plainly he manifests Himself, his Power and Goodness to them; the greater Returns of Love and Obedience does he expect from them, the more highly is he provoked by their Sins, and the more severely will he punish them. He connived at those Sins in the ignorant Gentiles, which in his own People he would not suf-

 fer

fer to eſcape unpuniſh'd. *You only have I known of all the Families of the Earth*; (ſaid he unto them, by the Mouth of his Prophet *Amos*) *therefore I will puniſh you for all your Iniquities.* That the Holy Ghoſt has ſo particularly recorded the Sins into which the Iſralites fell, during the time of their ſojourning in the Deſert, and the Puniſhments which over-took them for their Sins, was not for the ſake of ſuch amongſt them as eſcap'd, nor for the ſake of their Poſterity after the Fleſh only, but for our's alſo upon whom the Ends of the World are come, as the ſame Divine Spirit has ſignified to us, by the Pen of the Great Apoſtle St. *Paul*, in this very Chapter out of which my Text is taken, *verſ. 6. Now theſe things were our Examples*, &c. His meaning is,

Amos 3. verſ. 2.

The

The Judgments which overtook them for their Sins, are ſo particularly recorded, on purpoſe to terrify us from ſinning in thoſe Inſtances they did, five whereof the Apoſtle has here ſet down; the laſt is, in the words of the Text, *Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.*

Wherein we have to obſerve,

1*ſt*, Their Sin, *They murmured.*

2*ly*, The puniſhment which befel them for their Sin, They *were deſtroyed of the Deſtroyer.*

3*ly*, The warning we ſhould take thereby, *Neither murmur ye.*

Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the Deſtroyer.

1*ſt*, They murmured againſt God, which is a Sin of a very high Nature; whatever Mens external State be, how unpleaſant ſoever their outward Condition is. For what can Men intend by it? Nothing leſs certainly, Than that they would have their Wills to take place of God's Will. They are angry that the Government of the World is in his Hands who created the World; or that the All-wiſe God does not manage the Affairs of the World, juſt according to their Mind and Liking, who are ignorant and brutiſh as the Beaſts of the Field. Our condition in this Life can ſcarcely be ſo bad, but that inſtead of repining againſt God that it is not better, we ſhall have cauſe to bleſs him that it is not worſe, and to ſay with that Eminent

nent Servant of God, holy *Job*, *The Lord gives, and the Lord takes away; Bleſſed be the Name of the Lord.* Job 1. 21. But the better that Mens outward Condition is, the more eaſy their external Circumſtances are; the greater the Mercies are they have received, and the more excellent the Bleſſings they injoy, the greater is their Sin in repining and murmuring. Theſe were the things which aggravated this Sin in the Iſraelites. When they groaned, ſometime under the grievous Burdens the Egyptian Taskmaſters impos'd on them, and were even ready to expire under the inſupportable Yoke of Servitude, out of which they ſaw no other way, poſſible, of eſcaping, but dying, God of his tender Mercies and Compaſſions, was pleaſed to viſit them

with his Salvation, and raiſe them up a Mighty Deliverer, even *Moſes* *, a Glorious Prince, excelling in Wiſdom and Goodneſs. By whom God wrought ſuch Signs and Wonders on the behalf of his miſerable oppreſſed People, that even *Jannes* and *Jambres*, the chiefeſt Magicians of *Egypt*, were conſtrain'd to acknowledg that the finger of God was in them. God put a manifeſt difference between the Iſraelites and the Egyptians: and when all the Cattel of *Egypt* died, not one died of all that were the Children of *Iſrael*'s; when a thick and black Darkneſs overſpread the Land, that the Egyptians could not ſee one another, all the Iſraelites injoyed Light in their Habitations. When the Deſtroyer entred the Houſes of the Egyptians, and ſlew all their firſt-born, he

* *Called the Son of* Pharaoh's *Daughter*, Heb. 11.24.

Exod. 9.18.

Exod. 20. 23.

Exod. 12. 29.

he paſſed over the Houſes of the Iſraelites. To whom alſo God gave of the Riches and Treaſures of *Egypt*, Jewels of Silver, and Jewels of Gold; and at laſt brought them out of that Servitude by a mighty Hand, and powerful Arm. Now God might juſtly expect, that after ſo many Signs and Wonders performed on behalf of the Iſraelites, after ſo great Teſtimonies given of his Favour towards them, and his Providence over them, after ſo miraculous a Redemption wrought for them, they ſhould never in the leaſt have queſtioned his Preſence amongſt them, His Power to ſave them, His Goodneſs to ſupply them; as alas! they were forward to do upon every occaſion; they ſoon forgot the grievous Miſeries they had groaned under, and intollerable

tollerable Servitude under which they had been ready to expire, they ſoon loſt the ſenſe of the benefit of Redemption and Liberty. They feared not ungratefully to murmur, even againſt *Moſes* the Glorious Inſtrument of their Deliverance, who for their ſakes had choſen rather to undergo Toil and Labour, to ſuffer Afflictions and Hardſhips, than to live in Eaſe and Quiet, and enjoy the Pleaſures and Honours of *Pharaoh*'s Court. When they were in diſtreſs at the Red Sea, they reproach'd him, as if he had dealt unfaithfully with them; and inſtead of deſigning their Good, had contrived their utter Deſtruction. They wiſhed, moſt unthankfully, that they had continued in the Chains and Fetters of *Egypt*, and never experienced the

the benefit and ſweetneſs of Liberty. They ſaid unto *Moſes*, Exod. 14. 11, 12. *Becauſe there were no Graves in* Egypt, *haſt thou taken us away to die in the Wilderneſs? Wherefore haſt thou dealt thus with us, to carry us forth out of* Egypt? *Is not this the word which we did tell thee in* Egypt, *Let us alone to ſerve the Egyptians? for it had been better for us to ſerve the Eyptians, than that we ſhould die in this Wilderneſs.* Here God gave them a further proof of his Power and Goodneſs, dividing the Red Sea for them to paſs through as on dry Ground, bringing the Waters upon their Enemies, and drowning them in the midſt thereof. But they ſoon murmured again, for the bitterneſs of the Waters; Exod. 15. 24. then for want of Bread. Then they Exod. 16. loathed the Heavenly Mannah, the Food

Food of Angels, and murmured for want of Flesh, *Numb.* 11. 4, 5. They murmured again, at the Report which ten of the Spies made of the extraordinary strength of *Canaan*, and the prodigious Stature of the Inhabitants. And they proceeded so far, as to despair of ever entring into possession of the Land which God had promised and sworn to give them, and said one to another, *Let us make a Captain, and let us return into* Egypt, *Numb.* 14. 1, 2, 3, 4. To which some think the Apostle does particularly refer in the words of my Text. But others do, with greater probability, refer them to the History of the 16*th* Chapter of the same Book. When God had punished the Pride and Ambition of *Corah* and *Abiram*, by a new and most astonishing Judgment,

ment, all the Congregation murmured against *Moſes*, as if he and his Brother had been the cauſe of it; and they ſaid to them, *Ye have killed the People of the Lord.* In every one of theſe Murmurs were many great Sins involved.

As, 1. Forgetfulneſs of the Works of God, of the Miracles of Bounty and Mercy he had performed on their behalf.

2. Diſtruſt of the Preſence and Power of God, notwithſtanding what they ſaw with their own Eyes; They ſaid, *Is God amongſt us, or not?* tho they ſaw him conſtantly conducting and ſheltering them by a Glorious Cloud: And they ſaid, *Can the Lord furniſh a Table in the Wilderneſs?* tho they had ſeen him give them Drink out of the flinty Rock.

3. Disbelief of the Truth of God. They gave greater credit to the Report of the Ten Spies, than to the Promiſe and Oath of God, which was a moſt high Provocation of his Anger. They believed Man, who is Vanity and a Lie, before God who is True and Faithful, and cannot deny himſelf.

4. An undervaluing and contempt of the Benefits they enjoyed, tho they were the greateſt that Man is capable of, the Knowledg of God and his Will, Fellowſhip and Communion with him. The Apoſtle, in the 2*d* and 3*d* Verſes of this Chapter, out of which my Text is taken, ſays, That *they did all eat the ſame ſpiritual Meat, and drink of the ſame ſpiritual Drink that we do.* They drank of Chriſt: Yet had they no ſenſe of

of the great Goodneſs and Bounty of God towards them, but upon every occaſion were for returning into the Bondage of *Egypt.*

5. The baſeſt Ingratitude towards *Moſes*, who choſe rather to ſuffer Affliction with them, that he might conduct them towards the promiſed *Canaan*, than to enjoy the Pleaſures of *Pharaoh*'s Court. We have ſeen their Sin, let us now ſee their Puniſhment. They *were deſtroyed*, ſays the Apoſtle, *of the Deſtroyer*: The Name whereby that Angel is called, who ſlew the Firſt-born of *Egypt*, Exod. 12. 23. And the ſignification of *Aſmodæus*, the Name of that Angel who killed the Huſbands of *Sarah*, the Daughter of *Raguel*, as we read in the Apocryphal Book of *Tobit*. It is true, Tobit 3. 8.

Moſes does not ſay expreſly, That the Iſraelites who periſhed for their murmuring, fell by the ſtroak of an Angel. Hiſtorians do not always exactly ſet down every particular Circumſtance attending the Fact whereof they give the Relation, but from the things expreſſed, leave the Reader to conclude concerning thoſe they paſs over in ſilence: Yet *Moſes* does relate, *Numb.* 16. 35. That *there came out a Fire from the Lord, and conſumed Two hundred and fifty Men that offered Incenſe*; meaning by the Fire, a deſtroying Angel appearing in the form of Fire to devour thoſe Murmurers. For ſo the *Pſalmiſt* inſtructs us, *That God makes his Angels Winds, and his Miniſters a flame of Fire*; and they appear ſometimes in Winds, ſometimes in

Pſal. 104. 4.

flames

flames of Fire, as is moſt ſuitable to the Deſign they are ſent upon, and the Execution they are commiſſionated to do. When *Moſes* ſays of the Ten Spies, that they died of the Plague *before the Lord*, he ſeems to mean that it was by a ſtroke of the Angel of the Lord, as many of the Iſraelites died afterwards, for the Sin of *David* in numbring the People; for though none elſe perceived that Plague to come from the Hand of the Angel, yet *David* himſelf ſaw the Angel by the Threſhing-Floor of *Araunah* the Jebuſite. *Herod* periſh'd by the ſtroke of an Angel. And although *Joſephus* the Jew, who has written of his Death, did not underſtand ſo much, yet St. *Luke*, who was enlightned by the Divine Spirit, has aſſured us it was ſo, *Acts*

70000 *Men* 1 Kings 24. 17, 18.

Acts 12. 29.

12.

12. 23. From whence we learn, that ſuch Actions or Performances, as are extraordinary, and above the uſual Courſe, are done by the Miniſtery of Angels, though we have no perception of them. This is it the Apoſtle teaches us, concerning the Judgment on the Iſraelites for their Murmurings, they were executed by the Hand of an Angel, whom he calls *the Deſtroyer*; from that Paſſage of *Moſes*, already quoted, *Exod.* 12. and from the common belief of the Jews. The greatneſs of the Puniſhment, ſhews how highly God is provoked by this Sin of Murmuring. Therefore,

3*ly*, Let us conſider the Warning we ſhould take thereby, *Neither murmur ye, as ſome of them alſo*

mur-

murmured. God has deliver'd us, as well as the ancient Iſraelites, out of Bondage, and brought us, of this Nation, as well as them, out of Egyptian Servitude. *Egypt* is the Name whereby St. *John* calls the *Papal Empire*, Revel. 11. 8. The Bodies of the two Witneſſes he foretells, ſhould lie in the Streets of the great City, which ſpiritually is *Sodom* and *Egypt*, where alſo our Lord was crucified in his Members, the Profeſſors of true Chriſtianity. The Papal Empire is called *Egypt*, upon a three-fold account.

The Old and New Teſtament diſallowed and rejected, as ſome underſtand it.

1. Of its Tyranny.
2. Of its Pride.
3. Of its Bloodſhedding.

1. Of

1. Of its Tyranny. *Egypt*, according to the Letter, grievouſly oppreſs'd the People of God: and the City, ſpiritually called *Egypt*, exerciſes a grievous Tyranny over the Spirits and Souls of Men; the Roman Church requires of Men a blind Obedience, and an implicit Faith, that they believe what is taught them, without examining or enquiring: though the Command of the ſpiritual Superior be unreaſonable, yet the Inferior (they teach) is bound to obey. And if the Church affirms that to be Black, which our own Eyes judg to be White, we ought to ſay it is Black. God, the great Sovereign of the World, does not treat Men thus, He calls upon them to conſider, commands them to ſearch, examine, try, and prove

all things; and the *Bereans* are expreſly commended for ſearching the Scriptures daily, whether the things which the Apoſtles (who were Perſons divinely inſpired) taught, were ſo.

2. The Papal Empire is called *Egypt* upon the account of it's Pride. *Who is the Lord, ſaid* Pharaoh, *the King of* Egypt, *(according to the Letter) that I ſhould let* Iſrael *go? I know not the Lord,* &c. And the Popes are told, That they can do all things, that they may do what they liſt, that none may ſay unto the Pope, *Domine, cur ſic facis?* That they may diſpenſe againſt the Law of *Moſes*, againſt the Apoſtle, againſt the Old and New Teſtament, againſt the Law of Nature, and may

declare * Juſt to be Unjuſt, and Unjuſt to be Juſt. † They are called *God*, the *Vicegerent of God*, the *Vicar of Jeſus Chriſt*, *Vice-God*: They exalt themſelves above all that is called God; above all the Kings of the Earth, above all the Saints, canonizing them at their pleaſure, above the Euchariſt, which they expreſly call *God*, (‖ every Prieſt, in the Maſs, is after a ſort greater than Chriſt) above the Scriptures, wherein God ſpeaks unto them.

* *Bellarm.* l. 4. c. 5. de ſummo Pontifice.

† Deus, numen Majeſtas Divina, Chriſtus, Leo de Tribu Judæ, Servator Sionis, Lapis angularis, *&c. He has all Power in Heaven and Earth.* C.L. S. L. 10.

‖ C. à L. Adde Sacerdotem, &c. *Heb.*

3. The Papal Empire is call'd *Egypt*, upon the account of ſhedding of Blood, or deſtroying of Lives. In *Egypt* (according to the Letter) it was ordered that all the Males of the Iſraelites ſhould be drown'd in the River *Nile*, ſo ſoon

as

as they were born. And in the City, ſpiritually called *Egypt*, our Lord Jeſus Chriſt has been crucified in his Members. Not to mention the Execution done upon *John Hus* and *Jerome* of *Prague*, by Order of the Council of *Conſtance*; here in *England* in one Reign, which was but little above Five Years, there were almoſt Four hundred Perſons deſtroyed, by Impriſonments, Torments, Famine and Fire, beſides ſuch as were ſecretly murdered in Priſons. Of the Number now mention'd, there were above Twenty who had Authority or Office in the Church, of Women above Sixty, of Children alſo a great Number. Of the Women, ſome were great with Child: One is particularly recorded, out of whoſe Body the

Q. Mary's

Child, being by the violence of the Fire expelled alive, was, by a barbarity far exceeding that of the ancient Egyptians, thrown into the Fire again. Upon this three-fold account the Papal Empire is called *Egypt*, out of which God has long ſince delivered us of this Nation. And when we were in danger to be carried back into *Egypt*, by the wicked Counſels of Roman Prieſts, God made a way for us to eſcape, and raiſed us up a mighty Deliverer, a glorious Prince, excelling in Wiſdom and Goodneſs, who reſcued us, without converſion of our Waters into Blood, and in a manner, without effuſion of Blood. All the Circumſtances attending our Deliverance do plainly ſhew the Hand of God in it. They are too many to

be mention'd here. Who ſhould interpoſe to preſerve us from being carried back into *Babylon*, (ſo *Rome* is alſo called, upon the account of the Idolatries ſhe is guilty of, in ſix Kinds, as you have formerly heard from me) but he who had called us out of *Babylon*? ſaying, *Revel.* 18. 4. *Come out of her, my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.*

But we were in no danger of this, ſome will reply, for we could not be carried back without our own conſent.

True, but then, it is highly incredible, that God who ſent his Son to ſave, not to deſtroy Mens Lives, ſhould expect that a whole Nation, living under the protection of Juſt Laws, of Laws made on purpoſe

to

to ſecure their Perſons and Eſtates, in the open profeſſion and publick exerciſe of their Holy Religion, ſhould, as one Man, ſubmit their Body to the Flames. Our Circumcumſtances were very different from thoſe of the Primitive Chriſtians, the Laws of their Country were againſt them, the Laws of Ours were for us. Their Religion was condemned by the Laws; Ours was eſtabliſh'd by them. The 11*th Chap.* of the Book of the *Revelations*, contains a Prediction of this laſt and great Perſecution of the Proteſtant, or Chriſtian Religion; but it is expreſſed in ſuch words, as not to reach this Kingdom of Ours, as that excellent Perſon *Monſieur Jurieux* obſerved, in his Book called, *L' accompliſhment des Prophecies o'u la Deliverance*

liverance Prochaine de l' Egliſe, Tom. 2. *pag.* 151. where he alſo makes mention of the Prophecy of Biſhop *Uſher*, which in his Judgment is not to be underſtood according to the Letter. It ſeems then, that God did from the beginning intend to diſappoint the wicked Counſels and Contrivances of the Roman Clergy. Which he has accordingly done, and thereby has continued to us the greateſt and moſt excellent Bleſſings: while others are under a thick and black Darkneſs, we have Light in our Habitations, even the Light of God's Holy Word; we are fed with the Celeſtial Manna, the true Bread from Heaven. We loſe nothing by rejecting the Doctrine of Tranſubſtantiation, which the Apoſtle overthrows, calling the Food of the Euchariſt,

chariſt, *Spiritual Meat*, Verſ. 3. of this *Chapter*, out of which the Text is taken, we are admitted *to drink of the Spiritual Rock Chriſt Jeſus*, a Priviledg which is denied to them of the Roman Communion, ſo that they are, by their own Guides, excluded from having Fellowſhip with Chriſt in his Death.

There are alſo other great Bleſſings continued to us, as the Benefit of our Laws and Liberties: Now therefore let us not murmur and complain, as if we would make us a Captain that ſhould bring us back into *Egypt*. Admit that many of our Fore-fathers, who died in the Communion of the Roman Church were ſaved, may we therefore, without any hazard of our Salvation, return thither? Such reaſoning condemns

demns the Generation of God's Children. *Abraham* might have been ſaved, had he died in *Chaldea*; yet after that God had once brought him out of that place of Idolatrous Worſhip, he would not return thither, but choſe rather to ſuffer any hardſhips. It was Matter of Conſcience to him not to return. If we would approve our ſelves the Children of *Abraham*, we muſt do the Works of *Abraham*. *Moſes* his Fore-fathers, who died in *Egypt*, might be ſaved; yet when *Moſes*, by the good Providence of God, had once eſcap'd out of *Egypt*, he choſe rather to ſuffer Affliction with the People of God, than by continuing there to enjoy Eaſe and Pleaſure. Our Fore-fathers who died in the Roman Communion, might be

saved; but God having called us out of it, it is Matter of Conscience to us not to return into it. Let us therefore bless God for our Deliverance, and not murmur as the Israelites did, lest we suffer as they also suffered.

Neither murmur ye, as some of them also murmured, and were destroyed of the Destroyer.

perlegi may 9. 1689.
perlegi 2. April 1751.

FINIS.

Books lately Printed and Sold by Jonathan *Robinſon, at the Golden Lion in St.* Paul's *Church-yard, relating to the great Revolutions and Affairs in* England, 1688, 1689.

☞ AN Account of the Reaſons of the Nobility and Gentry's Invitation of the Prince of *Orange* into *England*; Being a *Memorial* from the Engliſh Proteſtants concerning their Grievances; with a large Account of the Birth of the Prince of *Wales*: preſented to their Highneſſes the Prince and Princeſs of *Orange*.

A Collection of Political and Hiſtorical Papers relating to the Preſent Juncture of Affairs in *England*, in Ten Parts; which will be Continued from Time to Time, according as Matter occurs.

A Brief Hiſtory of the Succeſſion of the Crown of *England*, &c. Collected out of the Records, and the moſt Authentick Hiſtorians; written for the Satisfaction of the Nation.

Wonderful Predections of *Noſtredamus*, *Grebner*, *David Pareus*, and *Antonius Torquatus*; wherein the Grandeur of their Preſent Majeſties, the Happineſs of *England*, and Downfall of *France* and *Rome* are plainly Delineated. With a large Preface, ſhewing, That the Crown of *England*, has not been obſcurely foretold to their Majeſties *William* the 3*d*, and Queen *Mary*, late Prince and Princeſs of *Orange*, and that the People of this Ancient Monarchy have duly contributed thereunto, in the preſent Aſſembly of Lords and *Commons*, notwithſtanding the Objections of Men of different Extremes.

A Seaſonable Diſcourſe, wherein is examined, what is lawful during the Confuſions and Revolutions of Government, eſpecially in the Caſe of a King deſerting his Kingdoms; and how far a Man may lawfully conform to the Powers and Commands of thoſe, who with Various Succeſſes hold Kingdoms. Whether it be lawful. (1) In Paying Taxes. (2) In perſonal Service. (3) In taking of Oaths. (4) In giving up himſelf to a final Allegiance.

A Seaſonable Treatiſe; wherein is proved, That King *William* (commonly called the *Conqueror*) did not get the *Imperial Crown* of *England* by the Sword, but by the Election and Conſent of the People. To whom he ſwore to obſerve the *Original Contract* between King and People.

An Anſwer to a Paper Intituled, *The Deſertion Diſcuſſed*: being a Vindication of the Proceedings of the late Honourable Convention, in their Filling up the Throne with King *William* and Queen *Mary*.

An Exact Collection of the Debates of the Houſe of Commons (particularly ſuch as relate to the Bill of Excluſion, a Popiſh Succeſſor, *&c.*) held at *Weſtminſter*, *Octob.* 21. 1680; Prorogued the 10*th*, and Diſſolved the 18*th* of *January* following. With the Debates of the Houſe of Commons at *Oxford*, Aſſembled *March* 21. 1680. Alſo a Juſt and Modeſt Vindication of the Proceedings of the ſaid Parliaments.

Julian's

Julian's Arts to Undermine and Extirpate Christianity, *&c.* By *Samuel Johnson.* The Impression of which Book was made in the Year 1683, and has ever since lain buried under the Ruins of all those English Rights which he endeavoured to defend; but by the Auspicious and Happy Arrival of the Prince of *Orange*, both They and It have obtained a Resurrection.

Dr. *Gilbert Burnet* (now Bishop of *Salisbury*) his Tracts, in Two Volumes; in which are contained several Things relating to the Affairs of *England*.

The Mystery of Iniquity working in the Dividing of Protestants, in order to the subverting of Religion, and our Laws, for almost the space of thirty Years last past, plainly laid open. With some Advices to Protestants of all Perswasions, in the present Juncture of our Affairs. To which is added, A Specimen of a Bill for uniting of Protestants.

Liberty of Conscience now highly necessary for *England*, humbly represented to this present Parliament.

An Enquiry into, and Detection of the Barbarous Murther of the late Earl of *Essex*, (now under consideration of a Committee of the House of Lords): Or, a Vindication of that Noble Person, from the Guilt and Infamy of having destroyed himself.

An Account of the Trial of Mr. *Papillon*. To which is added, The Matter of Fact in the chusing of Sheriffs in Sir *John Moor*'s Year, now under the consideration of the Committee for Grievances.

A Collection of strange Predictions of Mr. *J. P.* for the Years 1687, and 1688.; about K. *James* the Second, Prince of *Wales*, and the scampering away of many great Ministers of State.

Arguments against the Dispensing Power, in Answer to L. C. J. *Herbert*.

The Royal Cards; Being a lively Representation of the late Popish and Tyrannical Designs, and of the wonderful Deliverance of this Kingdom from the same, by the glorious Expedition of *William Henry* Prince of *Orange*, now King of *England*, (whom God long preserve) in curious Copper Plates. Price 1. *s.* a Pack.

A Friendly Debate between Dr. *Kingsman*, a dissatisfied Clergy-man, and *Gratianus Trimmer*, a Neighbour Minister, concerning the late Thanksgiving-Day; the Prince's Descent into *England*; the Nobility and Gentries joining with him; the Acts of the Honourable Convention; the Nature of our English Government; the Secret League with *France*; the Oaths of Allegiance and Supremacy, *&c.* With some Considerations on Bishop *Sanderson* and Dr. *Falkner*, about Monarchy, Oaths, *&c.* Written for the Satisfaction of some of the Clergy, and others that yet labour under Scruples. By a Minister of the Church of *England*.

LIBRARY